

and Life would be found in the test tube with it. In fact Life is assumed to be an attribute of Matter. But this view seems to ignore altogether the peculiar character of the energies which it exhibits. Its essential nature is unknown to us, as is also the essential nature of electricity and gravity. And it seems likely to remain unknown, since it lies beyond the scope of our powers of perception. Science is reluctant to admit that the unknown is unknowable; and the striking success which it has recently gained in the analysis of the constitution of the electric current, and of the emanations of radium, may suggest that no limits should be set to its powers of investigation. But these discoveries, great though they are, only prove that we can increase the acuteness of our senses, and perceive appearances which have hitherto lain beyond our ken. The fact remains that we are dependent upon our sensations for our knowledge ; and our sensations can resemble realities no more nearly than a catalogue resembles the furniture which it advertises. Conscious reason enables us to analyse our sensations, to classify them by their properties, and to deduce from their relations to one another the abstract conceptions that crown the edifice of science. But our sensations are the ground work or this intellectual super-structure, and we can gain no clues to the nature of energies, which are not themselves perceivable, by the senses, except by the

observation of the  
perceivable effects that they produce.  
Gravity is  
known to us merely by the movements  
which it  
causes in material objects. We can  
form any  
view of the nature of Life only by  
scrutinizing  
and classifying the manifestations of its  
activity.  
The appearances upon which we rely  
are as unlike  
realities as words are unlike the things  
that they  
represent. But they are the only  
material that